

also of the mildnesse of their spirits, more humane then some
Barbarians their Neighbours, who did really burne, at the
 Interment of their Princes, the women and men which had
 serued them, and did prodigally cast into the fire: but gold and
 siluer, and the precious stones which they found in their Cor-
 fers. This flash of fire ended giuing the Bickures reduced to
 ashes; they goe downe and shut him into a heile earth, who
 commanded a world of men and Countries: who might haue
 crowned his head with fiftene Diadems. For the Prouinces
 of *Olbia*, which are so many, are as gawds and bounty
 so many Realmes: and in doing this they reduce into dust the
 greatest and most glorious pompe in the World. And certai-
 nly, seeing that all things are but dust, and that of dust hath bin
 made and fram'd the goodliest and noblest parts of the world,
 the men which are the Kings of the World, in lying them in
 the Graue they put dust into dust. For as often as Soueraigne
 Monarches, that in their stately Thrones, the Crowne and
 Royall Mantell couer only a pile of Earth inanimated, and
 a heape of lining dust: If they haue not a great courage, a ge-
 nerous spirit and a religious soule: Then by these Royall and
 excellent qualities they shall free their names from the dust of
 forgetfulness. And if by the common Law of Nature, the
 body which is but dust descends into dust, the spirit which
 was neuer dustie, shall goe and reuiue in Heauen the
 immortall Crowne which those Kings deserve which are generous,
 and pious. **FINIS**

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COCHINCHINA:

Containing many admirable Rarities
and Singularities of that Countrey.

Extracted out of an Italian Relation,
lately presented to the POPE, by
CHRISTOPHORO BARRI,
that lived certaine yeeres there.

And published by ROBERT ASHLEY.

*Cum hac persuasione vivendum est; Non sum uni angulo
natus: Patria mea totus hic mundus est. Seneca.*



L O N D O N.

Printed by Robert Raworth; for Richard Clutter-
buck, and are to be sold at the signe of the
Ball in Little-Brittaine. 1633.

COCHINIA:

Containing many admirable Receipts
and Singularities of that Country.

Extracted out of an Italian Relation,
lately presented to the R O Y, by
CHRISTOPHERO BARRI,
that lived certain years there.

And published by ROBERT ASHLEY.

From the possession of the author; who has
never: Parted with this valuable MS. Since.



80582

L O N D O N.

Printed by Robert Aschley, for Richard Chiswell,
back, and are to be sold at the Sign of the
Ball in Little-Britain. 1643.



To the Right worthy Knight Sir
Maurice Abbot, Gouvernour of the Ho-
nourable Company of Merchants,
trading to the *East Indies*; and the rest
of that renowned Society.



*Av*ing of late yeeres addicted my
selfe, especially amongst other
Studies, to a more curious search
and inquisition of this glorious
and wondrous workeman-
ship of the World, (whereof
the one moiety is in a maner vnknowne to the
other) endeavouring to giue my selfe some satis-
faction, by all such Relations and Discoueries as
I could procure, of those Countreys least knowne
vnto vs; whether described by our Countreymen
or by other forraine Trauellers: I became so af-
fected with the following Relation of Cochin-
China by an Italian Iesuite, (who as it seemeth
had benea resident there some yeeres) that I con-

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The Epistle Dedicatory.

ceiued the description hee maketh of the Countrey, and the Commodities thereof, would not onely giue some contentment to the curiosity of others; but might also happely be vsfull to our Countreymen that trade and traffique in those Easterne parts: If not to open a traffique to China it selfe, on which it consiueth; yet at the least to giue occasion of further enquiry and discovery; whether the Commodities of the Countrey be such as are pretended, and the acceffe of all Strangers so freely inuited, as is heere insinuated.

I am not ignorant that your trading into these remote parts of the East Indies hath had many opposers, especially of the ignorant and weaker sort; who suppose the Treasure of the Realme to be exhausted thereby, in regard that they haue heard of much Money carried thither as well as other Commodities, and some late disastrous euents and accidents: as if it were no good husbandry to cast seed into the ground, because we are not alwayes assured to haue a happy Haruest. But this must not make any wise man impatient in his expectation of better successe; which commonly commeth by a constant continuance of all so well grounded proceedings. For (the case hauing beene well canvassed and euery objection discussed) your experience
hath

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hath taught, and your remonstrance to the Parliament hath manifested; that as the publike profit by forraine Trades, is the only meanes where-by we gaine Treasure, (for Mines wee haue none which doe afford it) So the remotest traffique is alwayes most beneficiall to the publike Stocke; and the Trade to the East Indies doth farre excell all others.

I shall not need to enter into particulars, how many braue Ships are by this Trade yeerely builded, rigged and furnished; how many good Mariners made and imployed; how many Artificers and handicrafts men set on worke; how many idle persons are taught to be seruiceable Sea-men; how our Enemies are affronted, and our Concurrants counterpoised, which with many other obseruations haue beene by sundry of your selues very euidently declared.

I will onely conclude, that seeing it is so many wayes apparent, that the Kings Customes are so much by your trading into these remotest regions increased; His Fame thereby spread into Persia, India, Iapan, China, Iaua, and euen to the ends of the world dispersed; His whole Realme and Kingdome thereby so much strengthened, safeguarded and enriched; with the Renowme Honour and
A 2 *reputation*

The Epistle Dedicatory.

reputation thereof so much raised and enlarged. I could wish, that as the remote Navigation published by the Venetian Rhamusius, awakened the Industry of M. Hakluyt, and happily of M. Purchas after him, to their diligent gatherings of the most remarkable Voyages of our Nation: so some other able person (of which our Countrey hath good store) were encouraged and stirred up, to continue such Collections: Yet not onely to the recording the exploits of our owne Nation; but also to collect and publish what they find worth the regarding amongst Forreiners, that may any way be serviceable for the instruction of ours.

To such end this Relation is addressed vnto you, that if you find ought that may be vsfull therein, you may make your benefit thereof; (as it seemeth others of our neighbour Nations haue in some sort sought and attempted) or at least by your owne farther experience, controll and rectifie their mistakings: To which purpose I cast this poore Mite into your rich Treasury; and remaine,

a well wisher to your

worthy endeauours.

Robert Asbley.

The



The Preface Apologeticall.

Two sorts there are most like among others to bee least satisfied with the Publication of this Relation: Where- of the one may suppose the Countreyes of China and Cochin-China so far distant, and with which wee haue no Commerce, to concerne vs so little, that it is but lost labour, to be curious or inquisitiue how Men liue there; or what commodities those Countreyes yeeld, and that therefore it were more safely and more wisely done, to looke neerer home to our owne; and to our Neighbouring-Countreyes, with whom wee haue more to doe.

Another sort there is, that suddenly censure all strange Reports of things which they haue not seene at home, or are not common in the Countreyes next confining, to bee leasings and lies: Condemning not onely our Countrey-man Sir Iohn Mandeuile, and with him Paulus Venetus, and other modern Authors of fables and fictions, but euen Plinie, Solinus, Strabo, and that ancient Historian Herodotus; whose incredible seeming narrations the French-man Henery Stephens in his Apology hath made more credible by modern examples; which, worke the Translater of it into English hath entituled, A World of Wonders.

To this latter sort (who would bee thought wise, because they are not giuen to bee credulous) I answer first: That albeit credulity be an Argument of too much facility,

The Preface Apologeticall.

facility, yet the way to the discovery of Truth is not in the other extremity.

Stulti dum vitant vitia, in contraria currunt:

Wee must therefore learne to doubt and suspend our Iudgement in things not yet thoroughly discovered, and hearken to that of the great Philosopher Theophrastus, which hee had from Heraclitus, Res Mundi pulcherrimæ ob arrogantiam hominum ignorantur dum nihil statuunt credere, nisi humana Mens rationem illius perceperit. Let vs also consider, that if Columbus had obtained no credit with any in his strange undertakings (as indeede hee had none with the Multitude, nor with many of the wiser sort) so great a part of the world as America is found to be (whose furthest extent towards the North is not yet knowne) had beene undiscovered.

To the first sort, who would not haue vs too curiously inquisitive of such remote Countreys as China, and Cochinchina, where wee haue no Commerce, I answer, that howsoever China giueh no easie accessse vnto Strangers; who knoweth what alteration of time may breede? seeing wee find sundry Relations of Portugals that haue penetrated into it? And diuers Iesuits, forty or fifty yeeres resident in it? Besides that, yeerely there is a Faire held at Canton, where there is free accessse to Strangers of all Nations for certaine moneths?

But by this present Relation, it appeareth to be cleane contrary in Cochinchina, where they admit all Strangers of what Nation soeuer, to haue Trade and Traffique, which being so, I finde not our owne Nation excluded.

Yet admit that there were no likelihood of accessse: How sweete and pleasant, how ingenious and ingenuous, is the curious Inquisition and speculation of this admirable workmanship

The Preface Apologericall.

workmanship of the world, and the vnbles parts thereof? I will take a Testimony or two, both of Ancient and Moderne Authors.

Seneca, enquiring after Happinesse, affirmeth, Curiosum nobis Natura Ingenium dedit, & Artis sibi & pulchritudinis suæ conscia spectatores nos tantis rerum spectaculis genuit; fructum sui perditura, si tam magna, tam clara, tam subtiliter ducta, tam nitida, et non vno genere formosa, Solitudini ostenderet: Vt scias illam spectari voluisse; non tantum aspici. And againe, Ego terras omnes tanquam meas videbo; meas tanquam omnium. Ego sic viam tanquam sciam alijs me natum: & Naturæ rerum hoc nomine gratias agam. Quo enim melius genere negotium meum agere potuit? vnum me donauit omnibus; vni mihi omnes.

De beata
vita.

Amongst other Moderne Authors Postellus, (himselfe a great Traveller) saith, Homo Natura, præter proprium loquendi munus quo differt a cæteris animalibus, id etiam habet, quod peregrina omnia admirat, & ad insolita obstupefcit, atque externis potius quam domesticis capitur.

De orbis
conc. lib. 3.
cap. 25.

And another industrious Author of latter time, Ingenium humanum est curiosum, & novitatis atque varietatis avidum, semper desiderat aliud genus remotum.

Kekerm.
phys. lib.
2. cap. 3.

And a little after, Quæ nova quæ rara vndeas Ingenium humanum afficiunt; ut stolidus videri debeat, qui de his talibus non aueat differere, neque secum ipse meditetur ea, & sollicitet cum cura pernoscenti. I haue therefore thought, that happely there may be many others, which finding the like affections in themselves, may make use of what is heere presented.

The



The Contents of the Booke.

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C H A P. II.

Of the Climate, and quality of the Countrey of Cochin-China.

C H A P. III.

Of the Fertility of the Land.

C H A P. IIII.

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A Relation of the Kingdome of COCHIN-CHINA.

CHAP. I.

*Of the Name, Situation and Greatnesse
of this Kingdome.*

ochin-China being so named by the *Portugals*, is called in the language of the Originarie inhabitants *Anam*, which is the West, in regard it is situate on the West of *China*; in respect whereof the *Iapaneses* called it by the name of *Coci*, which in their tongue hath the same signification that *Anam* hath with the *Cochin-Chineses*: But the *Portugals* which trafique in *Anam*, are they which of the *Iaponian* word *Coci* and of *China*, haue made and compounded this word *Cochin-China*, being as much to say, as *Cochin* of *China*, to distinguish it from *Cochin* a City of *India* frequented by them. And whereas in many Mapps *Cochin-China* is commonly called or designed by the name of *Cauchin-China*, or *Cauchine*, or some other; It proceedeth either of
B their

A Relation of the Kingdome

their corrupting the proper name, or else because the makers of the Mapps would signifie, that this Kingdome is the entrance and beginning of *China*.

Cochin-China on the South, confines with the kingdome of *Chiampa*, about the 11. degree of Northerly Latitude, on the North side; yet somewhat Eastward, it bordereth on *Tunchim*; on the East side it hath the Sea of *China*; and on the West Northwest the kingdome of *Lays*.

In length *Cochin-China* is held to extend about an hundred Leagues on the Sea coast; from the kingdome of *Chiampa*, in 11. degrees of Northerly Latitude, reaching to the gulf of *Anam* in the elevation of about 17. degrees of the same, where the estate of the King of *Tunchim* beginneth. In breadth it is of no great extent, being straitned within the space of twenty Italian miles, all a plaine countrey, bounded on the one side with the Sea; and hemmed in on the other with a great ranke of mountaines inhabited by the *Kemois*, which signifieth Saluages; for although they bee *Cochin-Chineses*, they will not acknowledge the King, nor obey him in any thing, cantoning and fortifying themselves in those mountaines, almost inaccessible.

Cochin-China is diuided into five Prouinces: The first where the King maketh his abode, ioyneth vpon *Tunchim*, and is called *Sinuua*: The second is named *Cacciam*, in which the Prince the Kings sonne doth reside as gouernour: The name of the third is *Quamguia*: The fourth *Quignim*, to which the *Portugals* haue giuen the name of *Pulucambis*: The fifth which bordereth on the Kingdome of *Champa*, is called *Renram*.

C H A P. II.

*Of the Climate and quality of the Countrey
of Cochin-China.*

THIS Kingdome being (as hath beene said) betweene the 11. and 17. degree of Northerly latitude, it followeth consequently that the Countrey is rather hot then cold: Yet it is not so hot as *India*, though it haue the same eleuation of the Pole, and bee likewise vnder the Torrid Zone. The reason of which difference is, because that in *India* there is no distinction of the foure Seasons of the Yeere: In regard that there their Summer continueth for the space of nine Moneths together, during which no cloud appeareth in the skie, neither by day nor night; in such sort that the Aire is alwayes scorched by reuerberation of the Sun-beames. The other three Moneths they call Winter, not because they are without heate; but by reason of the continuall raines which are ordinary there both night and day at that season. And notwithstanding it naturally seemes that such continuall raine should somewhat refresh the Aire, Yet the same falling in the Moneths of May, Iune, and Iuly, when the Sun is at his highest in the Zenith of *India*, no windes then stirring but those that are very hot, the Aire is thereby so stuffed and thickned, that the heat is then sometimes lesse tollerable then in the midst of Summer it selfe: during which there commonly come from the sea, some gentle cooling windes to refresh the Land; without which gracious particular Prouidence of God, those Countreyes would be inhabitable.

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This is not so in *Cochin-China*, which enioying the foure seasons of the Yeere (howsoever not so exactly distinguished as in *Europe*) is much better tempered thereby. For notwithstanding that in their Summer which comprehendeth the three Moneths, Iune, Iuly, and August, it be there very hot as in a Countrey seated vnder the Torrid Zone, and hauing the Sun in those moneths, in the highest point of eleuation ouer their heads: Yet in September, October, and November, being their Autumne the heat ceaseth, and the Aire is very temperate by reason of the continuall raines which doe ordinarily fall at those times on the Mountaines of the *Kemois*; from whence there come waters in such abundance, that they ouerflow all the Countrey, and ioyning themselues with the sea they seeme to be one selfe thing therewith. Moreover these Inundations of waters come commonly once in a fortnight, continuing about three dayes together. The benefit that commeth thereby, is not only the refreshing of the Aire, but also the fatning of the earth, making it more fruitfull and abundant in all things, and especially in *Rice*, which is the best *Manna*, and the commonest nourishment of all the Kingdome. In the other three moneths of Winter, which are December, Ianuary and February, the Northerly windes bring such cold raines, that thereby they sufficiently distinguish Winter from their other seasons of the yeere. Finally in the Moneths of March, Aprill and May, there are seene the effects of a pleasant spring-time, all being greene and flourishing amongst them.

Hauing thus declared these Inundations, I must also acquaint you with some particular curiosities, and

and remarkable obseruations thereof, before I conclude this Chapter.

The first shall be, that they are generally desired of all men, not onely because the Aire is refreshed by them, becoming more sweet and pleasant, but much more in regard of the fruitfulness which they cause in the Earth: Whereupon as soon as they see them, the pleasure and contentment they haue, is such and so great, that they make it sufficiently appeare by their visiting, feasting and presenting one the other, crying oft for ioy, and all reparing and reiterating *Daden Lut, Daden Lut*, which signifieth, the Water is come, the Water is already come: Insomuch that there is none amongst them of what degree or qualitie soeuer but Feasteth and reioyceth: Yea, even the King himselfe.

Yet in as much as these inundations come so suddenly, and sometime so vnexpected, that when in the Euening they thought not of them, they find themselves in the Morning inuested on all sides, and shut vp in their houses, and that throughout all the Countrey it falls out now and then, that they loose their Cattell, that haue not had the leisure to retire and withdraw them for refuge into the hills, and higher places: In regard whereof there is a constitution in the Kingdome, that those Beeues, Goats, Hoggs, and other beasts which are drownd in these deluges, shall no longer belong to the proprietarie and owner of them, but shalbe his that first seiseth on them: which custome occasioneth good sport amongst them, in regard that when the water commeth, they betake themselves to their Boates, in quest of such drownd cattell, with which they afterwards make merry, and feast their friends.

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The young Children haue also their playes and pastimes according to their age; by reason that these great plaines couered ouer with *Rice*, abounding likewise with Rats, and Mice, they are forced by the water which hath filled their holes, to saue themselves by swimming, and to climbe vpon the trees for refuge, by meanes whereof the trees are loden with Rats and Mice, in lieu of leaues and fruits: Therupon the boyes get themselves into boates by bands, betaking themselves to the shaking of the trees, dismounting those Rats and Mice, drowning them in the water; of which their childish disport, there commeth a great good to the Land, which by such meanes remaineth the more cleered and freed of this vermine; which otherwise by little and little, would much waste and spoile their fields.

The last commodity yet not the least which the *Lut* bringeth, is, that euery one thereby furnisheth and prouideth his house the better of all necessities; for in three dayes it maketh all the countrey nauigable euery where, with such ease and facilitie, that there is nothing but may easily bee conueyed from one Towne to another: in regard whereof they keepe all their Faires and great Markets at these times, when the concourse is alwayes greater then at any other time of the yeere. In those dayes also they make their prouision of wood for their firing and for Building, which they bring from the Mountaines in their Boates, that passe easily through the streetes, euen into their Houses, which for the purpose are mounted on ranckes of pillars, raised very high to giue the water a free entrance and issue; euery one retiring meane time into the vppermost story of his House: Vnto which the water (which cannot bee sufficiently admired)

of Cochin-China.

mired) the *Lut* or Inundation neuer mounteth; for they take their measure, so well, through long experience of the height of the waters, that they haue no feare thereof, being well assured that the waters will alwayes remaine below their Buildings.

C H A P. III.

Of the Fertility of the Land.

ALbeit one may easily iudge of the fruitfulness of *Cochin-China*, by the profit which the *Lut* bringeth (as hath beene said) yet somewhat may bee said in particular.

The Land becommeth so fat and so fruitfull by this *Lut* or ouerflowing, that thrice euery yeere they gather their *Rice*, and that in such great quantity and abundance, that there is none will labour for his liuing, euery one hauing plentifully whereon to liue.

The plenty and the variety of fruits is great all the yeere long, of as many seuerall sorts as there are in *India*; for *Cochin-China* lieth in the same Climate: Yet in particular it hath fairer and greater *Oranges* then we haue in *Europe*, and those very succulent, the rinde of them being so soft, so tender and so sauboury, that it is as vsually eaten as the inside, which is of as pleasing a relish and taste, as the *Lemons* of *Italy*: There are also certaine fruits which the *Portugals* call *Bananes*, and others terme them *Indian Figgs*, but with no great reason in my opinion, seeing neither the tree which in *India* is called the figtree, nor yet that of *Cochin-China* hath any resemblance of our figtree, either in the wood or in the fruit: The tree is like that
plant

A Relation of the Kingdome

plant which wee call *Turkie-wheat*, though much higher, and the leaues so long and broad, that two of them will serue to couer a man from the top to the toe, and so compasse him round about; which haply made some to be of opinion, that this was the tree of the terrestriall Paradise, with the leaues whereof *Adam* sought to couer his nakednesse: This tree beareth a grape at the top, of twenty, thirty or fourty together in a cluster, euery of which in his shape, as also in his length and greatnesse, resembleth the common *Citrons* of *Italy*: When the fruit is not ripe, the rinde is greene of colour, and groweth yellow afterward as the *Citrons* doe: One shall not neede a knife to open and to pill this fruit, for the rinde thereof commeth away as easily as the huske of yong *Beanes*; It hath a pleasing smell, and the yellow flesh or marrow within, is as firme as that of a ripe peare which will melt in the mouth; Whence it appeareth that this tree hath nothing common to the *Fig-tree*, but the taste and sweetnesse.

There is also another sort of these Fruits, which is not eaten, but roasted and put in Wine. This plant is dried vp euery yeere when it hath yeelded his fruit, hauing at his foot a tender sprout for the next yeere. Moreover, that which in *Italy* they call the fig-tree of *India*, hath no resemblance either with the plant or with the fruit of this *Bananes*: This fruit is also common to all the Prouinces of *India*.

But in *Cochin-China* there is another sort which is neither found in *China*, nor in all *India*: It is equall in greatnes to the greatest *Citrons* of *Italy*, and is so substantiall, that one of them will satisfie a man, the flesh within is very white; they are of a pleasing taste, and exceeding good against the loosenes of the belly.

There

some of *Cochin-China*.

There is also in *Cochin-China* another fruit, which I haue not seene elsewhere; in *India* it is called *Can*, and resembleth in shape and fashion, the outside of the Pomegranate: But the Marrow within is more liquid to be taken and eaten with a Spooone, hauing an aromaticke taste, and is for colour not vnlike to a ripe Medlar.

They haue also a fruit like vnto our Cherries, but their taste is more like that of the Raisin: In their language they call them *Gnoo*. Neither are they without Melons, yet not so good as those of *Italy*; nor are they vsually eaten but with Sugar, or Hony. But their Cucumbers or Water-Melons, as others terme them, are exceeding great, and most excellent.

There groweth also a fruit called *Gyaque*, which is common also elsewhere in *India*; but not so faire by much, as in *Cochin-China*, growing on a tree as high as the Wall-nut or Chess-nut tree, with much longer prickels: This fruit is as great as the greatest Cabbage, for one of them is as much as one man can carry at one time. It is like a Pine-apple in the outside, but the inside is tender and soft; full of yellow eares or cloues, whose graynes are flat and round as a *Iulio* of *Italy*, or a *Teston*; and in the midst of each graine is found a bone, which they cast away when they eate the fruit. There are two sorts, those which the *Portugals* call *Giata-barca*, whose meat is firme when the kernell is cast away: The other is not so firme, but rather soft as glue; the taste of either of them is much resembling that of the delicious fruit called *Durion*, which wee are now to describe.

The *Durion* is one of the most excellent fruits in the World, which groweth not elsewhere but at *Malacca*, *Borneo*, or some Iles thereabouts: There is no great
C difference

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difference betweene the tree that beareth it, and the *Gyague*; the fruit thereof, as well as that of the *Gyalque*, resembling the Pine-apple outwardly, both in the shape, and hardnesse of his rinde: The meate is close to the bone, as in the other, being manuellous white, and in taste and sweetnesse like the *Mangiar-bianco*, a delicate dish of the *Italians*. This meat, and this liquor within the Apple, is in ten or twelue little cells, euery of which hath his white meate about the bone as big as a *Cheff-nut*: When you breake or open it, there commeth out a very vnpleasing smell, like that of a rotten Onion; yet that which is within hath no taste thereof at all, but is sweete and most delirious. Whereupon I will relate a History of what happened where I was present: One being desirous to giue a taste of this fruit to a Prelate that was newly come to *Malacca*, opened it before him, not thinking thereof, whence there came so strong and so vnpleasing a saour, that the Prelate became so distasted therewith, that hee could not possibly be perswaded to taste thereof: But being set at the Table to his Dinner, amongst other seruices, there was presented to him a dish containing nothing but the inside of this fruit, which in saour and taste is so like to the *Mangiar-bianco*, that it was easie to make the Prelate or any other to mistake it, that had not seene it dressed or prepared. He had no sooner put his hand to it, but at the very first morsell which he rooke, he found the taste so exquisite, that with astonishment hee enquired, who was the Cooke that had prepared such a delicious white meate, whereunto hee that feasted him in his House, made answere smiling, that no other Cooke had meddled therewith, but the great *G O D*, who had furnished this Countrey with so rare

of *Cochin-China*.

is rare a fruit, which was no other but the *Durian* which he had in so great horror at the first: Wherewith the Prelate was much astonished, eating thereof with so good an appetite, as if he could not haue too much of it. This fruit is held so excellent, that euen at *Malacca* where it groweth, the same is sometimes sold for a Crowne a peece.

In *Cochin-China* also there is great plenty of another fruit, which the *Portugals* call *Ananes*. And albeit there be nothing more common throughout *India* and in *Brasil*; yet because I doe not find them so well discribed to my mind, by such as haue made mention of them, I will adde a word or two concerning the same. This fruit groweth not on any tree, neither commeth it of any seed, but of a roote, as our *Artichokes* doe: The stalke and leafe is very like those of the *Carduus-thistles* and *Artichoks*: It is round like a colomne or pillar of 9. inches in length, and of such a greatnesse, that one can scarcely clip it with both his hands. The meate thereof is closed within like as in the *Radish*: But it hath a harder rinde, which is fashioned in resemblance like to the scales of *Fishes*. It is yellow within when it is ripe, and then the outside being pared away with a Knife, it is usually eaten raw, being of a sharpe and sweet relish; when it commeth to his riaturity, not vnlike to a delicate *Pear*.

There is also found in *Cochin-China* another fruit, peculiar to that Countrey: It is called of the *Portugals*, *Areca*, which groweth on a tree of as straight a body as the *Palm-tree*; hollow within, and hath no leaves but at the top onely, as the *Palm-tree* leaues are: In the midst of which there are little boughs on which the fruit hangeth, in bignes and shape like the

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Wal-nut, hauing also a greene huske like vnto it, and the meat within as white and hard as a *Cheff-nut*; yet hath no taste nor saueur at all: Therefore it is not eaten alone, but couered with leaues of *Betle*, being a plant well knowne in all *India*, whose leaues are like *Iuie* leaues, and the plant it selfe climbing on trees as our *Iuie* in *Europe*. They cut their leaues into small pieces, and in euery piece they put a morsell of *Areca*, so that of one fruit, they make foure or fise morsells: They vse also to put Lime to their *Areca*, such as they make in that countrey of Oyster-shells, and not of Lime-stones as they doe in *Europe*. And as with vs there are commonly some appointed to dresse the Meat, to prouide Cates and to performe other offices: So in *Cochin-China* there is in euery house some or other appointed to no other office, but onely to infold these morsells of *Areca* in the *Betle*, and the officers that are so imployed, who most commonly are women, be called the *Betleres*. These morsells thus prepared are put into boxes, and they vsually goe chewing on them all day long, not onely within doores, but even when they goe vp and downe the streetes, or speake with any, in all places and at all times; But after they haue long chewed it and kept it in their mouthes without swallowing of it, they spit it out, contenting themselves with the odour and quality which doth maruellously comfort the stomach. This fruit thus prepared, is in such request among them, that when any goeth to the house of another to visit him, hee carrieth with him a boxe thereof, presenting it vnto him, which he presently putteth in his mouth; and before he take his leaue, he that is so visited, commandeth the *Betlere* of the house to bring him a boxe thereof, which hee offereth to him that came to him

him that came to see him, in requitall of his courtesie. In such sort that they must alwayes haue it prepared in a readinesse; and so great is the profit thereof, that the greatest reuennue of the Countrey, consisteth in possessing fields well planted with *Areca*, as in *Europe* with Vines and Oliues. *Tabacco* is also vsed there, though not so frequently as their *Betle*. There are also *Cabbages* of all sorts in great abundance, as well as *Sugar-Canes*. Our fruits of *Europe* are not yet come to *Cochin-China*; howbeit I am of opinion that the *Vine* and *Figg-tree* would prosper well there. Our herbes, as *Lettice*, *Succory*, *Coleworts* and such other are growing in *Cochin-China*, and all ouer *India*; yet they beare leaues onely without any seed: so that when they would haue any new, they are faine to haue the seed out of *Europe*.

Flesh is also there in great plenty, by reason of the abundance of foure footed beasts which they nourish there in their houses, as *Kine*, *Goats*, *Swine*, *Buffles*, and such other. Of wild beasts, as *Harts*, they haue many greater then those of *Europe*; *Wild Bores* and diuers others. They haue great store of *Fowles*, tame *Hens* and wild, with which their fields are couered; *Turtle-Doues*, *Pigeons*, *Duckes*, *Geese* and *Cranes*, which are very sauoury meat; besides many others which we haue not here in *Europe*.

There is also great store of *Fish*, and that of so exquisite relish and taste, that hauing crossed so many Seas, and trauelled through so many Countreys as I haue done, methinkes I haue not found the *Fish* of any other place, comparable to that of *Cochin-China*. And by reason that the whole length of the countrey lieth on the Sea, as I haue said, there is such a multitude of *Fisher-boates*, and *Fish-takers*, and *Fish-car-*

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riers throughout the Kingdome, that it is a pritty spectacle to behold so many rankes of men, carrying Fish from the Sea side, euen vp to the Mountaines; in which exercise they imploy twenty of the foure and twenty houres of the day. And although it bee true, that they like better of Fish then of Flesh, yet the chiefe cause why they are so much giuen to Fishing is, the desire they haue to prouide themselves a Sauce which they call *Balaciam*, that is made of a salted Fish mollified and dissolued in water; whereof they make a biting liquor, not vnlike vnto Mustard, with which they furnish their Houses in so great a quantity, that they fill Tunnes and Hogsheads therewith; as in many places of *Europe* men doe with wines; yet they vse it not for meat by it selfe, but for sauce onely to quicken their appetite in eating of their *Rice*, which they suppose would otherwise bee vnfauoury.

They abound also with Shel-fish, with *Oysters*, and other fruits of the Sea; especially with one kind which they call *Cameron*.

But beyond all that hath beene said, Gods Prouidence hath priuiledged them with a rare and exquisite kind of food, which in my opinion cannot bee better likened or compared, then to that *Manna* with which the chosen people of God were fed in the Desert. This kind of food is so peculiar to *Cochin-China*, that it is not any where else. That which I will say thereof shall not be by hearesay, or by report of any other, but by mine owne experience, who haue seene and eaten of it often. There is a little Bird in this Countrey, like vnto a Swallow, which fasteneth his nest to the rocks, on which the waues of the Sea doe beate, and are broken. This little creature taketh
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with her bill some of the froth of the Sea, and with a certaine humour which shee draweth out of her stomacke, mingling the one with the other, maketh I know not what clay-like bituminous matter, where with shee after buildeth her nest; which when it is growne to be dry and hard, becommeth transparent, and of a mingled colour, betwixt yellow and Greene. These nests are gathered by those of the Countrey, and being softened and dissolued in water, serue to season all their Meates, either Flesh, or Fish, Hearbes or any thing else; giuing such a diuersity of relish, and so proper to euery of them, that one would thinke they were prepared with Pepper, Cinamom, Cloues, and all manner of Spices: in such sort, that this little nest is sufficient to season all sorts of Viands without Salt, Oyle or Lard, or any other thing: Which made me say that indeede it resembled the *Manna*, which had in it selfe the taste of all the most saourie kinds of foode; but that this is only the worke of a little Bird, whereas the other was prepared by the Angels of God. And of this there is such store, that I haue seene ten little boats loaden with these nests, gathered along the Rocks within the space of halfe a League. But because it is such an exquisite thing, none but the King doth traffique therewith, they are all reserved for him, and the greatest vtterance he maketh of them, is for the King of *China*, who hath them in great esteeme.

They eate not any Milke nor ought made thereof, holding it for a great offence to draw milke from Kine or any other creatures: and their reason for such their scrupulosity is, that they say, the milke was ordained by Nature, for the nourishment of the young ones: As if hee to whom the little ones appertaine, could

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could not dispose of the nutriment due vnto them.

They eate certaine things which wee lothe and abhorre as venimous; namely the *Camelions*, which are greater there, then those which being dried, are brought out of strange Countreyes oftentimes into *Italy*, I haue seene some brought by a friend of mine, bound, and packed vp, which he cast vpon the burning coales, and as soone as their bands were burnt, they marched faire and softly after their manner, on the liue coales, till such time as they felt the force of the fire, which they indured for a while, being of a very cold constitution; but in the end they were roasted and broiled, whereupon this friend of mine, drew them to him, and scraping away the burnt skin with a Knife, found their flesh to be exceeding white, which hee brayed and sod with a little sawce like vnto Butter, and eate them as a most excellent meat, inuiting me thereunto: But I was contented with the sight of it.

Of all other things requisite for the intertainment of a mans life, *Cochin-China* is also very sufficiently provided. As first for apparell, there is such a bundance of Silke, that the handy-craft men, and the baser sort of people weare it dayly. By occasion whereof, I haue diuers times taken pleasure to see the men and women travell in carrying Stones, Earth, Lime and other like things, without any regard taken of the tearing or fouling their faire and rich apparell which they weare. Yet this will not seeme strange to any, that shall know how these high Mulberry trees, by whose leaues the Silke-wormes are nourished, are as plentiful here in these large plaines, as Hempe is with vs, and no longer time in growing. In such sort, that in a few Moneths the Wormes come forth of them, and nourish themselves in the Aire, spinne

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Spinne out their Silke in due time, and make their Coddys, Bladders and Bottomes, in so great a quantity and abundance, that not only the Inhabitants haue enough for their owne necessary vses and occasions; but they furnish *Japan* also, and send Silke to the Kingdome of *Lai*, wherebence it is also carried into the Kingdome of *Thiber*: For albeit the Silke be not so fine and delicate, yet it is stronger and more substantiall then that of *China*.

Their *Buildings* and *Houses* are all of wood, yet in regard thereof they need not enuy any other Province; because that without any exaggeration, the Wood and Timber of this countrey is the best of all the world, by the iudgement of those that haue beene in many places. Amongst that great number and exceeding great diuersitie of trees which they haue, there are two sorts most commonly imployed in their Buildings, which are so incorruptible, that they are not endammaged by being in the water, or vnder the earth: They be so sollid also and so weighty, that they will not swim on the water, but serue for Anchors. One of these kinds of wood is blacke, yet not so blacke as the *Ebeny*: The other is red, being both of them so smooth and euen, that when the Barke is taken away, they need no plaining or smoothing. These trees are called *Tim*, and haply he should not much be deceiued, that should be of opinion that the trees which *Salomon* vsed in the building of the Temple, were of the same incorruptible Timber; seeing wee know already by the Scripture, that those which he imployed were called *Ligna Thyina*, *2 Chro. 9. 10. 11.* which approacheth very neere their name. The mountaines of *Cochin-China* are covered all ouer with these trees which are exceeding straight, and of such un-

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measurable height, that they seeme to touch the clouds with their tops; and therewith so thicke, that two men cannot circle them about. With these trees doe the inhabitants of *Cochin-China* build their houses; of which it is lawfull for every one to take on the mountaines as many as he will. Their houses are built vpon pillars that are very high and sound, and well vnderlaid; vnto which they ioine boards and planks, which they can take off and lay on againe, as they list to change them with Grates or Lattices of Canes and Reeds, which they interlace curiously to let in the Aire in times of heat; partly also to giue the water free passage in and out, and that their boats may haue egressse and regresse in the time of inundations. They vse also a thousand deuises and inuentions to beautifie and adorne their houses; caruing their boards and planks with curious workemanship, and making their habitations delightfull with variety of garnishment.

Now whiles we are discoursing of Trees, I will adde somewhat as concerning another kind of wood which is their most precious merchandise: This is that renowned wood called *Aquila* and *Calamba*, which are the same in regard of the wood, yet much different in the reckoning made of them, as also in their vertue and efficacy. There is good store of these trees, especially on the mountaines of the *Konai*, which are very great and very high. If this wood be cut from a young trunk or stocke, then they call it *Aquila*; whereof there is such plenty, that every one may take as much as he will. But when this wood is taken from an old tree, this is the *Calamba*, which were exceeding hard to be gotten, if Nature had not holpen in that behalfe, placing these trees at the top of the highest, steepe,

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steepe, and craggie mountaines, where they may quietly grow without any wrong or violence done them. There are falling from them from time to time, some branches which breake of themselves from the body of the tree; either by becomming blasted and withered, or by extremity of old age, which are found to be rotten and worme-eaten. This is the high-prised and renowned *Calamba*, which farre surpasseth the common *Aquila*, in efficacie and sweetness of scent. Every one may sell of the *Aquila* at his pleasure; but the traffique of the *Calamba* is reserved to the King alone, for the excellent odour and souveraigne vertue thereof. And certainly in those places where it is gathered, it is so sweet, and so odoriferous, that proving certaine pieces of it, which had beene given me, I buried them more then five foot vnder ground; yet notwithstanding they betrayed themselves by their sweet smell. This *Calamba* where it is gathered, is valued at five Ducats the pound; yet at the Port of *Cochin-China* it yeeldeth more; and scarcely to be had vnder sixteene Ducats the pound: And being transported to *Japan*, it is valued at two hundred Ducats the pound: But if one meet with a piece of such greatnes that a man may lay his head on it, as on a pillow; the *Japoneses* will giue three or foure hundred Ducats the pound for it: because they find by experiment (as they say) that it is better for health, to haue some hard thing vnder ones head when he sleepeth, then a soft pillow of feathers: which because they hold to be vnwholsome, they vse ordinarily a piece of wood for a Boullster to rest their head on; which euery one according to his ability, will haue as costly as he can get. And if it be made of *Calamba*, they account it a pillow for a Prince. Now the *A-*

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quila, howsoever it be of lesse estimation and value then the *Calamba*; yet it is of such account and worth, that one Ships lading of *Aquila* is sufficient to enrich a Merchant all his life. And the best recompense that the King can giue to a Captaine of *Malacca*, is, to trade and traffique with this *Aquila*: by reason that the *Brachmans* and *Banians* of *India*, being accustomed to burne the bodies of the dead with this odoriferous wood, will quickly dispatch and rid him of an infinite quantity thereof.

In conclusion, there are also in *Cochin-China*, many *Mines* of the preciousst Metalls, and of Gold especially. So to comprehend in few words the fertility of this country, which meriteth a more larger discourse, I will conclude this Chapter with that which the Merchants of *Europe* that trade thither commonly say, *That the riches of Cochin-China are greater then those of China it selfe*; which is knowne to be so exceeding rich and plentiful in all good things.

C H A P. IIII.

Of the Eclphants and Rhinoceros.

THere are many *Elephants* in the woods of *Cochin-China*; of which they make no vse, because they haue not the skill to catch them and to make them tame, but they haue some brought vnto them from a neighbouring countrey called *Cambogia*, which are instructed and disciplined before. These are as great againe as the *Indian Elephants*, the print of their foot which they leaue behind them, is a foot and halfe in the Diameter: The teeth which come out of their mouthes,

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mouthes, of which *Iuorie* is made, are oft times thirteene, sometimes fourteene foot in length; but those of the female *Elephants* are much shorter: Whence may easily be coniectured, how much greater the *Elephants* of *Cochin-China* are, then those which are brought into *Europe*, whose teeth are not about two foot and a halfe in length.

They are long liued; and thereupon when I once demanded how old one of them was, his Conductor answered me, that he was threescore yeeres old when he was brought out of *Cambogia*, and had liued fourty yeeres in *Cochin-China*.

And because I haue trauelled many times on *Elephants* in this Kingdome, I can report many things of them which will seeme very strange, but are neuerthelesse true.

The *Elephant* doth ordinarily carry thirteene or foureteene persons, who are thus in this manner accommodated; Euen as we put Saddles on our Horses, so doe they put vpon their *Elephants*, a kind of Engine fashioned like vnto a great *Hors-Litter*, within the which there are foure seates; and it is fastned and tied with chaines vnder the belly of the *Elephant*, in like manner as the Saddle is with the Girthies to the Horse. This *Litter* hath two entries or open places on each side, in which are bestowed fixe persons, being ranked by three and three; and another behind, wherein two persons are placed; and then the *Nayre*, (who is as the Coach-man or Conductor) placing himselfe on the Head of the *Elephant*, that he may guide and gouerne him. It hath not onely happened vnto me to trauell by Land in this manner, but many times also by Water, passing in this sort ouer some arme of the Sea, sometimes more then halfe a league

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from the Land. And to speake trueth, it is a marvellous thing to him that neuer saw it; to see such a great and huge masse of flesh, loaden with so heavy a burden, to goe swimming and crossing the waters like a Boate with Oares. True it is, that he made it sufficiently appeare, that he suffered much, as well in the paines he tooke to carry the great masse of his body, as for his difficulty of breathing; Insomuch that to ease and refresh himselfe in this great travell, he tooke vp the water in his trunk, and cast it vp so high in the aire, that one might haue thought it had beene some *Whale* of the Sea.

By reason of his great corpulency, it is an extreame difficulty for him to bow downe; and although he must needs doe it, for the commoditie of those that are to goe out or enter into the *Litter*, yet he neuer doth it but when the *Nayre* commandeth him; and if whiles he is so bowed downe, any make too long stay, either in complying with friends or otherwise; he raiseth himselfe on his feet, with impatience to remaine so long in such a violent posture.

It is no lesse wonder, to see how at the commandment of the *Nayre*, he maketh his body in manner of a Ladder, for the greater commoditie of those that are to enter into the *Litter*: For the first step, he offereth his Foot, which is distant enough from ground; for the second he presenteth his Pasterne, at a conuenient distance from the first; and for the third, he boweth his Knee: the fourth step, is on the bone of his Flanke which is cast somewhat outward for the purpose; and from thence he receiueth you on his trunk, and carrieth you to a chaine fastned to his *Litter*.

Hereby euidently appeareth, how much they haue bin deceiued who haue written, that the *Elefant* could
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neither bow himselfe nor lie downe, and that the only way to take him, was to cut the tree against which he was to leane when he went to sleepe: because that by the fall of that tree which was to sustaine and support him, he must of force fall downe without any ability to raise himselfe againe: by which meanes, he should be an assured prey to the Hunter that pursued him. All this is but a fable; although it be out of doubt, that he neuer lieth downe to sleepe: that Situation being so incommodious and violent for him, as hath beene expressed: and therefore hee sleepeth alwayes standing, with a continuall agitation of his head.

In occasion of Warre and Battaile, they take off the couering of the *Litter*, wherehence, as out of a Tower, the Souldiers fight with Arrowes and Muskets, and sometimes also with Field-pieces; the *Elephant* hauing strength enough to cary them: For this beast is exceeding strong, and hath not his like. I haue seene one my selfe, cary excessiue burdens on his trunk: Another that lifted vp a great piece of Artillery: Another alone to draw ten small Boats one after another, taking them betweene his Teeth, with great dexterity, and casting them into the Sea. I haue seene others, pull vp great Trees by the rootes, as easily as a man would pull vp a *Colewort*, or a *Let-tice*: With as much facilitie they will throw downe and ouerturne Houses, beat downe whole Streetes, when they are commanded in the Warres, to endamage the enemie, and in Peace, when a House is on fire, that it take not hold of the rest.

The trunke of the *Elephant* is long, proportionally to the rest of his body, so that without stooping or bowing downe, he can easily reach from the ground, what hee list: It is composed of many little nerues,
bound

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bound, and linked one vnto the other, in such sort, that on the one side, it is so flexible and maniable, that he extendeth and turneth it as he list, to receiue any the least things; and on the other side, it is therewithall, as hard and strong as we haue said.

His whole body is couered with a hard and rough ash-coloured skin: His ordinary trauell, is 12. leagues a day. His motion to those that are not vsed vnto it, bringeth the like incommoditie as they find in the Ship, that are not accustomed to Sea-voyages.

For the Docilitie of the *Elephant*, I shall say more maruellous things, then those which are ordinarily rehearsed: Which will make it manifest, that with great reason it was said by one, *Elephanto belluarum nulla prudentior*; seeing hee doth such things as will giue men iust cause to beleue, that they cannot see how they should be done, without Intelligence and Prudence.

First then, the *Nayre* vseth an Instrument of Iron about the length of foure hands breadth, with which he doth sometimes beate or pricke him, with a sharpe crooke which is in the end thereof, to awaken him, and make him attentiuē to what is commanded him, yet notwithstanding hee doth ordinarily rule and direct him with words, in such sort, that hee seemeth to vnderstand his language: And there are of them, that vnderstand three or foure, according to the Countreyes where they haue liued. So it seemed that hee on which I trauelled, vnderstood the Language of *Cambogia*, whence he was brought, and that of *Cochin-China*, where he serued. But who would not wonder to see the *Nayre* talking to his *Elephant*, informing him of his voyage, of the wayes he is to goe, in what Inne hee intendeth to lodge, what prouision hee shall finde

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find there, and to tell him particularly what he is to doe in all that Iourney thorowout; and that the *Elephant* performeth all with as much punctuality, as a man of sound Iudgement. In such sort, that hauing vnderstood whither he is to goe, hee goeth straight directly thither, without seeking of a beaten way, and without any astonishment, if he meet with riuers, Woods, or Mountaines, but imagining that he shall euery where make his passage, hee passeth through all difficulties: For if there be a Riuer in his way, hee either wadeth, or swimmeth through it; If hee be to passe through a Wood, hee breaketh the branches that hinder him, pulleth vp whole Trees with his trunk, and cutteth off others with a sharpe Iron, made like vnto a Sithe, which for such purposes is fastened vnto the forepart of the *Litter*; and when occasion serueth, hee draweth first the branches and boughes to him, then he taketh this Iron and cutteth them away; making himselfe an open passage through the thickest Forrests whatsoever, whereby men perceiue that the *Elephant* hath bene there and opened the way. All this hee doth easily, and readily to execute the commandements of the *Nayre*. One onely thing this beast findeth incommodious and grieuous, which is, when any thorne or other sharpe thing pricketh the soles of his feete, which he hath very tender and sensible; going therefore but softly, and with great circumspection, when hee is to passe through such dangerous places. I was once on a Iourney, in which there were seuen or eight *Elephants* in company, when I hard the *Nayres* each of them aduertising his beast to take heede to their footing, because they were to goe for the space of halfe a League, through certaine sandie places, in which there

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were commonly some Thornes growing: At which warning the *Elephants* bowed downe their heads, and looking attentiuely with their eyes, as men commonly doe when they seeke after somewhat that is lost, they went faire and softly, with great heedfulnesse, whiles they were in that danger, till such time as being told that they were past feare, they lifted vp their heads, and continued their pace as before. In the evening, being come to their Inne, the *Nayres* bid the *Elephants* goe to pasture in a Wood, without taking their *Litters* from their backes: And when I questioned them why they did not discharge them of that burden, they aniwered me, that the *Elephants* were to feede on the boughs, and bodies of trees, and therefore that they might cut them downe at their pleasure, with the sharpe Iron we speake of, they were to keepe on their *Litters*. The next day, being to lodge in a place where there was no Wood, the *Nayres* brrought each of them a great faggot of greene trees for their *Elephants*, I tooke great delight to obserue how one of them with his trunke tooke these boughs more nimbly then the rest, pulled them with his teeth, and did eate them after with as good an appetite as wee would eate a figge, or any other fruit. The next day discoursing with the other trauellers, being about some twenty persons, I told them what pleasure I tooke in beholding how handsomely this *Elephant* did make shift to feede on those boughes. Whereupon the *Nayre* by commandement of the owner of this *Elephant*, called him aloud by his name, which was *Gnin*, who being gone a little aside, presently lifted vp his head, as hearkning what he would say to him: Remember saith the *Nayre* the father the passenger, that was pleased yestorday to see thee eate: Take

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Take presently a truncheon such as thou hadst then, and come into his presence, doing as thou diddest: No sooner had the *Nayre* spoken, but the *Elephant* holding a Truncheon in his mouth, commeth before me, and finding me out amongst the rest, presenteth it vnto me; then peelet and eateth it, and doing me a profound reuerence, retireth himselfe as it were laughing, with signes of gladnesse and reioycing: And I remained astonished, to see in a beast so much aptnesse to vnderstand and to doe what was commanded him. Yet is he obedient to none but to the *Nayre* or to his Master, and endureth not to see any other get vpon him; which if any attempt to doe, and he see it, they doubt he would cast downe his *Litter*, and kill him with his trunk. Therefore when any are to get vp on him, the *Nayre* couereth his eyes with his eares, which are very huge and vnhanfome. When he sheweth himselfe resty in doing what is commanded him, and doth it not so readily as hee ought, the *Nayre* hauing both his feet vpon his head, beateth and chastiseth him soundly, giuing great blowes with a staffe, in the midst of his forehead. Once we being many in a company on an *Elephant* that carried vs, and the *Nayre* beating him in such sort as we haue said, we expected at euery blow he receiued, that hee would haue cast vs downe: They giue him ordinarily sixe or seuen blowes on his forehead, but with such vehemency, that the *Elephant* trembleth euery Limbe and Ioynt; yet endureth it with much patience.

There is onely one occasion wherein he will not be ruled by the *Nayre* nor by any man, which is, when on the suddaine he entreth into Rut: for then being beside himselfe, as if he were mad, he endureth no body;

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but taketh his *Litter* with his trunk, battering and breaking all to pieces. Yet ordinarily the *Nayre* perceiving it a little before, by certaine signes, alighteth off him, and likewise the company; and taking off the *Litter* from his backe, leaueth him in some close corner alone till his heat be ouerpasse: after which, as if he were ashamed of his disorder, he goeth holding downe his head, submitting himselfe to the blowes and bastinadoes which he seemeth to himselfe to haue well deserued.

These beasts in former times haue beene of great vse in the Warres, and such Armies as came into the field with great bands of them, were much feared. But since the *Portugals* found out the inuention to incounter them with Torches and Fire-brands, they haue rather beene hurtfull then profitable, because being not able to abide those fiery flames before their eyes, they furiously fled away, putting their owne Armies in disaray, killing and ouerthrowing all that stood in their way.

The tame *Elephant* fighteth onely with two sorts of beasts, which are the *Wilde Elephant*, and the *Abade* or *Rinoceros*; for this latter he is commonly too hard, but by the former he is ordinarily ouercome.

The *Abade* is a beast which hath some resemblance of the *Oxe*, and somewhat of the *Horse*; and is of the bignesse of a little *Elephant*: He is couered all ouer with Scales, which is to him as an armour; he hath but one horn in the midst of his forehead, which groweth straight, being formed like a *Pyramide*: his feete and hooves like those of an *Oxe*. Whiles I was at *Nouemou* a Towne in the Prouince of *Pulucambes*, the Gouverneur went out once to hunt an *Abade*, which was in a Wood not farre from our dwel-

dwelling: He was accompanied with more then a hundred, some on foot, others on horsebacke, with eight or ten *Elephants*. The *Abade* commeth out of the Wood, and at the sight of so many enemies, not onely sheweth no signe of feare, but furiously goeth against them all; thereupon the company diuiding themselues into two wings, the *Abade* runneth through the midst of them, and came to the rereward where the Gouvernour was mounted on an *Elephant*, which sought to take hold on the *Abade* with his trunke, but could not, by reason that the other made so many leapes and friskoles, seeking to pierce the *Elephant* with his horne. The Gouvernour knowing well that this beast could not bee wounded, but where he had no Scales, which was onely in his flanke, watched when in his leaping his belly was towards him; and taking his aduantage, threw a dart at him, with which he pierced him through, which caused great acclamations and shoutings of ioy throughout all his troope, who there presently in the field made a great bonfire of wood, wherein whiles the Scales of the beast were burning, they daunced and leaped about it; and when, as by degrees, the flesh came to be roasted, they cut out euery one his Carbonado, and merrily eate it. Then they opened the *Abade* to take out his Heart, his Liuer and his Braine, whereof they made a delicate dish, which they presented to the Gouvernour, who had retired himselfe somewhat aside to a higher place, where hee solaced himselfe with their iollity. I being present at this piece of seruice, obtained of the Gouvernour, the Nayles or Hoofes for my share, which are esteemed to haue the like vertue and property, that the Hoofe of the *Elk* hath. The Horne also is thought to be

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as soueraigne against poyson, as the *Vnicorne's* Horne
is held to be.

C H A P. V.

*Of the Temperament Manners and Customs of
the Cochin-Chinois, Of their manner of
Living, Clothing, and Medicines.*

THe *Cochin-Chinois* are little differing from the
Chinois in their Countenance, being all of Olive
colours; those I meane that are toward the Sea: for
the others which are farther into the Land towards
Tunchim, are as white as those of *Europe*. In the line-
aments of their faces they are like the Inhabitants of
China; flat nosed as they are, with little eyes. They
are of a meane stature; neither so little as the *Iapo-
nois*, nor yet so tall as the *Chinois*; but in strength
and agility of body, they exceed them both: They
surpasse the *Chinois* also in courage and valour: onely
the *Iaponois* surmount them in one thing, which is,
their contempt of life in perils and conflicts: for
these *Iaponois* seeme to make no account thereof, and
to haue no feare of death at all. The *Cochin-Chinois*
is more gentle and courteous in conuersation, then
any other nation of the East: and albeit on the one
side they stand much vpon their valour; yet on the
other side, they hold it as infamous to be transported
with choller. And whereas all the other Easterne na-
tions hold the *Europeans* for profane people, and haue
them naturally in horror; in such sort, that when wee
land in any of their Countreys, they betake them-
selues to flight. In *Cochin-China* on the contrary, they
contend

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contend who shall conuerse with vs most; they aske vs many questions, they inuite vs to eate with them, vsing all kind of Courtesie, Ciuility, and Familiarity. So it happened with me and my companions at our first arriual there; where it seemed vnto vs, as if we were amongst our ancient acquaintance. By which occasion, there is a faire Gate opened for the Preaching of the Gospel of *Iesus Christ* amongst them..

Of this gentle and pleasing disposition, and of this facilitie of manners, there commeth that great vnion, and good intelligence, which they haue amongst themselves, conuersing together one with the other, as openly, with as much Candour, as if they were all brethren, bred, and brought vp together in the same House though they neuer saw each other before. And it would be held a great basenesse amongst them, if any should eate any thing, were it neuer so little, without imparting it to those that are with him, and giuing to euery one his morsell. They are of a liberall inclination, and beneficent to the poore, neuer refusing their alms to those that aske it, and would thinke they had failed much in their duty, if they had denied them, as holding themselves bound in iustice to relieue those that are in want. By means wherof, it happened that some strangers making ship-wracke in one of the ports of *Cochin-China*, and hauing no knowledge of the tongue, by which they might beg what they needed, holp their necessity sufficiently by learning this one word, *Doij*, which signifieth, I am hungry: For as soone as they perceiued strangers complaining in such a manner, and crying *Doij* at their doores, they went out all arie, being touched with compassion, and gaue them somewhat to eat, whereby they got suddenly so much provision, that the King
hauing

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having granted them a Ship, to carry them into their Countrey, there was not one of them willing to take that opportunity, they were become so affected to that Countrey, where they had found such as would liberally furnish them wherewith to sustaine themselves without working: Insomuch that the Captaine of the Ship was driven to constrain them with a good cudgell, and with the flat of his Sword, to embarke themselves, as they did with good store of *Rice* which they had gathered, going but from doore to to doore, and crying, I am hungry.

But as these *Cochin-Chinois* doe shew themselves prompt and liberall in giuing, so are they as much or more in requesting whatsoeuer they see to their liking; for they no sooner can cast their eye on any thing which they thinke rare and curious, but they are desirous thereof, and will say vnto you *Sin Mocaij*, which signifieth, giue me one of those: and they hold it a great discourtesie to deny them any thing, though it be rare and precious, or no more such to be had; and account him base that refuseth them, whereby men are driven either to hide what they haue, or to be ready to bestow it on him that shall aske it.

A *Portugal* Merchant, nothing liking this strange custome (as indeede there are few that like well of it) seeing himselfe every day importuned to giue whatsoeuer good thing hee had, was one day disposed to carrie himselfe in like manner toward them; and so comming to a poore Fisher-mans boate, and laying hands on a great panier full of Fish, hee saith vnto him in the language of that Countrey, *Sin Mocaij*, Giue me this; the good man without further discourse gaue him the panier as it was, to carry away, which the *Portugal* carried to his House accordingly, wondering

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wondering at the liberality of the poore man. But hauing consideration of his pouerty, he paid him afterward the value.

Their termes of Ciuillity, Courtesie, and Entertainment, are very neere those which are vsed in *China*, the inferiours vsing great respect toward their superiours, as also those of the same rancke, practising one towards another all those petty punctualities, and complements, which are peculiar to the *Chinois*: Especially the great reuerence they beare to the aged; alwayes preferring the ancientest, of what degree or condition soeuer they are; and giuing to the aged all kind of preeminence aboue the younger. And so some of these Lords comming often to visite vs in our House, though they had beene sufficiently aduertised by the Interpreter, that a certaine Father being more aged then the rest was not our superiour, they could not possibly forbear to salute him that was old before the superiour, being much younger.

In all the Houses of *Cochin-China*, be they neuer so poore, three sorts of sitting are vsed. The first, and least of all is; on a Matt stretched out on the ground; whereon all doe sit, that are of the like quality and degree. The second is on certaine Coards or Girts, stretched out and couered with a finer kind of Matts then the former, where those of the better rancke place themselves. The third is on a Tent which is raised from the ground, about some two foote and a halfe, made in manner of a Bed, which is reserued onely for the Gouvernours, or Lords of the place, or for such as are dedicated to the Service of God: On which they alwayes make our Fathers to sit.

Of this gentle and agreeable humour of the *Cochin-Chinois* commeth; the account they make of Stran-

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gers, giuing them liberty to liue according to their owne law, and to apparrell themselues as they thinke good, commending their course of liuing, admiring their Learning, and frankly preferring it before their owne; contrary to the *Chinois*, which make no reckoning, but of their owne Countrey, their owne fashions, and their owne Doctrine.

Concerning their Apparrell and Clothing, wee haue already said, that Silke is so common in *Cochin-China*, that all are clad therewith. It onely remaineth to speake of the Fashions which they vse: And to begin with the Women, I must confesse, that their habit hath allwayes seemed vnto me, to be the most Modest of all *India*, for they cannot endure any part of their bodies to be vncouered; no not in the greatest heates. They weare five or six *Tasseties*, one vpon another, all of seuerall colours. The first reacheth downe to the ground, which they make trayne along, with such Grauity, Decency, and Maiestie, that one cannot discerne so much as the end of their feet; the next is foure or five fingers breadth shorter; the third commeth short of the second; and so are the rest, the one shorter then the other; in such sort, that all the colours are discerned. This is their Habit from the Girdle downwards. Their bodies they couer with certaine curious Stuffles, which are wrought Eschequer-wise of sundry colours, casting ouer it so fine and thin a vaile, that all this diuersity, and variety may easily be perceiued through it, like a pleasant and gracious Spring-time, accompanied with great Grauity, and Modestie. They weare their haire loosely, hanging on their shoulders, which they suffer to grow so long, that it reacheth to the ground, and the longer it is, the fairer it is accounted. They weare
a great

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a great Hat on their Heads, with such broad brims that they couer all their Faces, and suffer them not to see more then three or foure paces before them; and these Hats are wouen or interlaced with Silke, and Gold, according to the quality of the persons: The Women are not bound to any further courtesie in the Saluting of any whom they meete, then to lift vp their Hats so farre that their Faces may be seene.

The men in stead of Breeches wrap themselues with a whole piece of Stufte, clothing themselues ouer it in the like manner, with fiae or sixe garments which are long and large, all of fine Silke, of sundry colours, with great large Sleeues, not vnlike those that the *Benedictines* vse to weare. These garments of theirs, from the girdle downewards, are all becut and flashed with curious deuises; in such sort that as they goe through the Towne, they make such a shew of all these colours mingled together, that if neuer so little a wind should happen to blow vpon their garments, one might say they were so many Peacocks going about shewing the variety of their plumes.

They let their Haire grow as the women doe theirs, euen downe to their heeles, and weare their Hatts in like manner. They which haue any Beard, of which their are but few, doe neuer vse to cut it, conforming themselues therein with the *Chinois*; as also in letting the Nailes of their fingers grow, which the Gentry doe not vse to haue cut, keeping them as tokens of Nobility, to distinguish them from the Common people and the Artificers; who may not weare them long, lest they should bee hindered by them in their worke: whereas the Gentlemen haue such long ones, that they cannot gripe any thing in their hands. They cannot relish our fashion of cutting our Haire and

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our Nailes, because they suppose them to haue beene giuen by Nature for an ornament. When wee were once in discourse about the Haire, they made an objection, to which it was not very easie to make answer on the suddaine: If, said they, the Sauour of the world, (to whom ye professe that ye seeke to conforme your selues in all your actions) did weare his Haire long after the manner of the *Nazarites*, as ye assure your selues, and as appeareth in the Pictures of him which ye haue shewen vs, why doe yee not the like? adding thereunto, for more force of argument, that the Sauour of the world, wearing his Haire at the full length, gaue vs to vnderstand it was the best fashion: Yet notwithstanding they contented themselves, when we told them that our imitation did not consist in the exterior man or in the outward habit.

The Learned sort and the Doctors, apparell themselves somewhat more grauely, without so many colours and cuttings; couering the rest of their garments with a Gowne of blacke *Damaske*: they weare also a kind of *Stole*, hanging about their Necke, and a Maniple of blue Silke on their Arme, couering their heads commonly with a Cap, not vnlike to a Bishops Mitre. The men as well as the women, haue euer a Fanne in their hands very like ours here in *Europe*; which they carry more for countenance then otherwise. But whereas we in *Europe* vse to be clad in blackes, during our mourning, they vse the white on like occasion: when they salute any, they neuer vncouer their head, holding that for a discourtesie and full of irreuerence, vnbesitting; wherein they agree in opinion with those of *China*.

The *Cochin-Chinois* vse neither Hose nor Shooes, but onely take at the most, to keepe the soles of their feet

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feet from what might offend them, a sole of Leather, made fast and tied vpon the foot with some buttons and ribbands of Silke, after the manner of Sandales : not accounting it any way vndecent to goe without Stockens or Hose and Shooes. And albeit, going after such a manner shod or vnshod, they often times find their feet very dirty, they reckon little of it, hauing for the purpose in euery house, at the entry of the Hall, a Bason of faire water in which they wash their feet ; and such of them as vse to weare Sandals, leaue them there to put on againe when they goe forth, hauing no need to vse them within doores, where the ground being couered with Matts, they feare no fouling of them.

The ordinary food of the *Cochin-Chinois* is *Rice*, and it seemeth a strange thing, that this Countrey being so plentifull in all kinds of Flesh, Fowle, Fish and Fruits, that neuerthelesse, they feed still on *Rice* ; wherewith they commonly fill themselves at the beginning of their repast, and then by way of ceremony, doe but assay and taste of all the other Viands. So that *Rice* is to them the principall and chiefe, as bread is with vs, which they eate alone without sauce or mixture, either of Butter, Oyle or Suggar, but only seething of it in water ; whereof they vse no more then will serue to keepe it from sticking to the Pot, and so from being burnt ; by reason whereof the graines remaine stil entire, being only a little mollified, and moystned. They find moreouer by experience, that the not vsing to season the *Rice* maketh it digest the more easily ; whence it is, that throughout all the East they accustome themselves to eate foure times a day at the least, and that plentifully, to supply the necessity of Nature.

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The *Cochin-Chinois* eat sitting crosse-legged on the ground, hauing a round Table before them, brest-high, curiously wrought, and the edge or border about it gilded with Silver or Gold, according to the quality of the persons. This Table is not very great, the custome being, that euery one haue a seuerall Table; and that as many guests as are inuited or expected, so many Tables be prepared for them; which is also obserued when they eat in priuate, vnlesse haply the Husband and Wife, or the Father and the Sonne bee contented with one Table. They haue neither kniues nor forkes at the Table, not needing any. They haue no need of kniues, because their morsells are before cut out in the Kitchen; and in lieu of forkes they haue little stickes finely polished which they put betwixt their fingers in such sort, that with their dexterity they can take vp any thing therewith. They haue as little need of table Napkins, seeing they neuer foule their hands, but alwayes take vp their meat with those stickes.

They inuite one another often to Feasts and Banquets, in which they serue many other sorts of Cates besides those I haue mentioned: Yet therein they serue no *Rice*, because they suppose that euery one hath enough at home. And how poore soeuer he be that giueth entertainment, they thinke hee hath not done fairely, if euery of the guests haue not his Table serued with an hundred dishes at least. Also, because they vse to inuite all their Friends, Kinsfolke and Neighbours to these feasts, there is seldome any such meeting, at which there are not thirty, forty, or fifty, and sometimes an hundred, or two hundred persons. I was once my selfe at one of these Sollemne-Feasts, in which the Guests were no lesse then two thousand.

Therefore

Therefore such Feasts are made in the open fields, that there may be roome enough to place so many Tables: Neither ought it to be found strange, that these Tables being not great, there should bee an hundred Dishes serued thereon at once; because at such times by a maruellous prety deuice, they place a little castle on the Table, hauing sundry Stages made of Sugar-canes, on which they bestow in very good order, all these Dishes, in which also there is contained whatsoever the Countrey yeeldeth, as well of Flesh, Fish, Foule, Fourefooted-beasts, both wild and tame, as also all sorts of fruits which the season afordeth: For if there be any onewanting, it is very disgracefull to the entertainment; and they will scarce vouchsafe it the name of a Feast. The Masters are first serued, by their principall attendants, who eate in their Masters places when they are risen; being serued by inferior seruants, which succeed them in their turne. And because they cannot deuoure all that is prepared, and the custome is to make a cleane riddance of all, as soone as these are satisfied, there cometh yet a baser sort of followers, who when they haue also eaten their fill, vse to put vp the remnant in bagges which they beare for that purpose, and carry it home to feast the Lackies and Scullions of the Kitchin, who make good cheere with it; and then the Ceremony endeth.

They haue no Grapes in *Cochin-China*, therefore instead of wine they vse a kind of drinke made of *Rice* distilled in a Limbicke, which hath the taste of *Aqua-vite*, and resembleth it in colour, being also of like Acrimony, Subtillity and Viuacity. They haue such abundance thereof, that euery one drinketh commonly as much as he list; and are no lesse drunken therewith, then others are with wine in these parts. Yet those

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those of the better sort, vse to allay it with another drinke made of *Calamba* distilled, which giueth it a pleasant saour and acceptable odour, being an excellent composition.

They vse also to drinke a dayes, of a certaine warme water, in which the root of an hearbe which they call *Chia* hath sod; of which this drinke taketh the name, being very cordiall, and not a little helpfull to disperse the noy some humours of the stomach, and to facilitate the digestion. The like is vsed in *Iapan* and *China* also; sauing that in *China*, in lieu of the root, they seeth onely the leaues of the tree, and in *Iapan* they take them in powder, but the effects are the same; and they all call it *Chia*.

Concerning their Phisicians, and manner of curing their diseases, I can say there are many, as well *Portugals* as natiues of the Countrey; and it is often seene, that many vnknowne maladies, for which the Phisicians of *Europe* know no remedies, haue beene discovered and cured easily by those of that Countrey. And it hapneth sometimes, that the *Portugal* Phisicians giue ouer a diseased person, supposing him in a desperate estate, who is afterward easily cured by a Phisician of that Countrey, if they send for him.

The Methode vsed by them is this, that assoone as they enter into the sicke persons chamber, they sit downe a whiles neere vnto his bed, to settle the stirring of their spirit, which they haue contracted in their comming; then they feele the parties pulse with much attention and circumspection, saying afterward vnto him, you haue such a Sicknesse; and if it be vncurable they say vnto him sincerely, I haue no Medicine for this Maladie: which is a shrewd signe that the sicke person will not escape. But if they
iudge

iudge the Maladie to be such as may be healed by their Remedies, they will say, I haue that which will heale you, and by such a time I will set you on your feet. Then they agree vpon the Salary that the Physician shall haue, in case he cure the disease; which they measure and proportion according to the quality of the disease, and so make the contract. The Physician afterward composeth his Medicine himselfe, without any Apothecary, for they haue none there for feare of disclosing the secret of their Medicines, which they conceale as much as they also can; partly because they dare not trust any other with the Ingredients they prescribe. If the sicke person recouer his health by the time prefixed, he is to giue the price agreed on: If he faile of his cure, the Physician looseth both his labour, and his charge.

The Medicines which they vse to giue, are not like vnto ours, which are distastfull, mollifying and loosening the belly; but are as pleasing as their Potage, and nourishing withall, so that they neede no other aliment: Whence it commeth that they giue of it oftentimes a day, as we would giue broth to the diseased from time to time. And their Medicines doe not alter Nature, but assist it in her ordinary functions, drying vp the peccant humours, without any trouble to the sicke person at all.

Heere is offered me a thing worth the relation: A *Portugal* falling sicke there, called vnto him the Physicians of *Europe*, who after they had visited him a while, gaue him ouer for a dead man, and came no more at him. A Physician of that Countrey being sent for, vndertaketh to cure him within a certaine time, charging him straitely, that whiles he had him in cure, he should not meddle with Women: Other-

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wife there was no hope. The sicke man taketh the Medicines appointed, and within few dayes he findeth himselfe so well recovered, that hee tooke no great care of performing what the Phisician had enjoyned. Thereupon the Phisician comming to visite his Patient, and perceiuing his Incontinencie by the change of his pulse, aduiseeth him to dispose himselfe to death, because hee was past all hope, for he knew no remedie now to saue his life: And that neuertheless hee was to pay him the Money agreed on between them; because if he died, it was his owne fault. Sentence was giuen for the Phisitian, the Patient Died.

They haue also the vse of Blood-letting by Phlebotomie; yet are they more sparing thereof, then with vs in *Europe*; neither doe they vse Lancets, but haue many Goose-quills, into which they fasten diuers little pieces of Porcelane that are very sharpe, fashioned and placed like the teeth of a Saw, some greater, and some lesse. And when they are to open a Veine, they apply one of these quills thereunto, and giuing a little stroake thereon with their finger, they open the Veine with the Porcelane, which entereth no further then is requisite. But that which is yet more strange, is, that when they haue drawen Blood sufficiently, they vse no band, nor Ligature about it: but onely wetting their thumbe with a little spittle, they presse it on the wound, and make the skin returne to his place, the Blood suddenly stanching, and the ouerture closing together: Which I attribute to their opening of it with the Porcelane, which maketh the Veine to close vp, and to heale so easily.

They are not without Chirurgions, that haue wonderfull secrets; I bring no other prooffe, but what they

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they haue practised on my selfe, and one of our Brethren my Companion. Hauing fallen from a very high place, I fell on my stomach, against the edge of Stone, in such sort, that I began to spit blood, and my Brest was sorely bruised and hurt, some of our *European* remedies were vsed, but I found no helpe nor ease, vntill a Chirurgion of that Countrey, taking a quantity of a certaine Hearbe, like vnto the Hearbe *Mercurie*, and making a Plaister thereof, applyed it to my Stomack; then boyled some of the same hearbe with water, for me to drinke, and made me eate of the same raw, as it was: And in few dayes, I was perfectly healed. To make tryall thereof againe, I caused the legge of a Hen to be broken in many places, and a Plaister of this Hearbe to bee applyed thereunto, and within few dayes, the Hens leg was made whole and entire againe.

A *Scorpion* had bit one of our Brethren on the Necke, (who was my Companion) such biting being held to bee deadly in this Kingdome, for his throat began to swell in such sort, that wee were about to haue administred vnto him the extreame Vnction, but a Chirurgion causing presently a pot of *Rice* to bee boyled with faire water, and setting the same at his feete, hee compassed him about with clothes, that the hot vapour and fume thereof might not be dispersed: whereof it followed, that as soone as the fume had gotten vp to the wounded place, hee found his grieve asswaged, the swelling of his throat vanished, and himselfe in as good plight as before.

Many more such like might be added; but I will onely affirme, that their Medicines are of much more force in those parts, then they are with vs. And I can say this in particular, that I brought with me there-

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hence a little barrell of *Rubarb*, being esteemed to be of the best; but when I came into *Europe*, after two yeeres voyage, I found my *Rubarb* so altered, that I could not know it for the same. So much doe the Simples lose of their vertue, by being transported out of those Countreys into ours.

C H A P. VI.

*Of the Ciuill and Politicke Gouvernemens
of Cochin-China.*

THeir Gouvernement in Generall, hath some affinity with that which is vsed in *Japan* and in *China*. But as the *Iaponians* account of Armes, much more then of Sciences; and the *Chinois* on the contrary esteemeth highly of the Siences, and maketh no great reckoning of Armes: The *Cochin-Chinois* not following the course of either of these nations, doe not reiect or abandon the one, as if they were wholly addicted to the other; but are indifferently affected to either, according to their occasions. And accordingly doe recompence and preferre, sometimes the Doctors, and sometimes the Souldiers, to the offices and dignities of their Kingdome.

Cochin-China hath many Vniuersities, in which there bee Readers and Schooles and Degrees; to which their Schollers are aduanced by examination, as they are in *China*; teaching the same Sciences, vsing the same Bookes and Authors; namely, *Zinfa* or *Confus*, as the *Portugals* call him; being an Author of as sublime and profound Learning and Authority with them, as *Aristotle* amongst vs, and indeed more ancient. These bookes are full of Erudition, of
rare

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rare Histories, of graue Sentences, of Prouerbes and such like, all concerning good manners; such as *Seneca*, *Cato*, or *Cicero* herewith vs. Many yeeres labour is spent in learning the propriety of the Phrase, Characters and Hieroglyphikes in which they are written. But that part which they account most of, and haue in greatest estimation, is Morall Philosophy; comprehending the Ethik, Oeconomik and Politick. And it is a goodly sight to see and vnderstand them in their Halls, when they reade and pronounce their Lectures aloud as if they sang: which they doe, to accustome themselves, and to get a habite, to giue to euery word his proper accent; of which they haue a great number that signifie many seuerall different things: whereby may be gathered, that to conuerse with them, it is requisite to know the principles of Musicke and the Counter-point.

The Language which they vse in common speech, is much differing from that in which they teach and reade in their Studies, and in which their Bookes are written. Euen as amongst vs our vulgar Languages, common to all, differ much from the Latine which is vsed in the Schooles. Wherein also there is a difference betweene them and the *Chinois*, who if they be Learned or Noble, neuer speake but in one kind of Language, which they call that of the *Mandarins*, who are their Doctors, Iudges and Gouvernours. And the Characters which they vse in their writing and in their printed books, are about fourescore thousand, differing one from the other. Whence it cometh to passe, that the Fathers of the society of *Iesus*, are eight or ten yeeres studying of these bookes, before they become able to treat, or capable to conuerse with them. But the *Cochin-Chinois* haue reduced this great

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multitude of Characters, to the number of three thousand at the most; which they vse in their ordinary Discourse, in their Letters, in their Supplications, Memorials and other such things as haue not respect to their printed bookes: which must of necessity be composed in the Characters of *China*. The *Iaponians* haue yet beene more ingenious, who albeit they endeaour in whatsoeuer concerning their written and printed bookes, to conforme themselves to the *Chinois*; haue notwithstanding handled the matter so well, that for dispatch of their ordinary affaires, they haue inuented eight and fourty Letters, by the combination of which, they expresse and declare what they will, euen as well as wee doe with our A. B. C. Yet are the Characters of *China*, still in such request, and so great estimation in *Iapan*, that those forty and eight Letters, howsoeuer they be more commodious to expresse their Conceits, are little regarded in comparison, but by way of contempt, are accounted and called the Womens Letters.

That most Ingenious and Exellent Inuention of Printing, was practised in *China*, and *Cochin-China*, before wee had the knowledge thereof in *Europe*; yet not in such perfection: In regard that they doe not ioyne Letters with Letters, or Characters with Characters; but with a Punchion, or Grauing-iron, they graue, and cut their Formes on a board, or plancke, euen as they intend to Print them in their Bookes: Then they apply their Paper vpon the board that is so graued and cut, putting it vnder the Presse, in like manner as wee doe in *Europe*, when we Print on a copper Plate, or other such thing.

Besides those Bookes which treat of Morall Philosophie, they haue also of Sacred matters, as they call

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call them, concerning the Creation, and beginning of the World, of reasonable Soules, of the Demons, of Idols, and of their different Sects; these Bookes they call *Saye Kim*, to distinguish them from the profane, which they terme *Saye Chin*.

Now albeit the Language of the *Cochin-Chinois* be therein like to that of the *Chinois*, that they vse only words of one Syllable, pronounced with diuersity of tones and accents; yet they differ much in this, that the *Cochin-Chinois* are more fruitfull and abounding in Vowells, and therefore more sweet and pleasing: richer in accents and in tones, and so more melodious and harmonious: in such sort that they haue their care made for Musicke, proper and apt to distinguish the variety of tones and accents.

The language of *Cochin-China* is to my seeming the most easie of all; because it hath neither coniugations Verbes, nor Declining of Nounes: but with one only word, adding therunto an aduerbe or a pronoun, maketh knowne the time passed, the time present, and to come; the singular number and the plurall, and supplieth all the Moodes, Tenses and persons, as also the diuersity of Numbers and of Cases. As for example, this word *Haue* (which in the *Cochin-Chinois* tongue is expressed by *Co*) without other variation but adding a Pronoun, will serue all occasions; and so that whereas we should say by Coniugation, I haue, thou hast, he hath; they contenting themselves with the Pronoun, without varying the Verbe, would say, I haue, you haue, he haue: In like manner to supply the diuersity of the Tenses, they will say in the Present, I now haue; for the passed, I heretofore haue; and for the future, I hereafter, or in time to come haue; and so from one to the other, without ever changing

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changing their Co; whence it easily appeareth, how easie this tongue is to be learned, as indeede, in six Moneths whiles I was there; I learned as much as was sufficient to treat with them, and to vnderstand their Confessions; though I had not the perfect knowledge thereof; for to say the truth, foure whole yeeres were no more then requisite to make one exact, and excellent therein.

But to returne to the course of my History: I said the custome of the *Cochin-Chinois* was not onely to regard men of Learning, recompensing their great knowledge, by aduancing them to high and honourable degrees of dignity, and assigning to them good rents and reuennues; but that they had also in great estimation, those that were Courageous, Valorous and excellent in Armes. Yet doe they gouerne themselves therein, after another manner then is accustomed amongst vs. For in stead of giuing to their great and generous Captaines, as they doe in these parts, some Lordship, Earledome or Marquisate, in acknowledgment of their deserts; they reward them by subiecting so many persons vnto them, as a certaine number of the Kings subiects and vassalls, who in what part of the Kingdome soeuer they be, are bound to acknowledge him for their Lord, to whom the King hath giuen them, to serue him with their Armes when he shall be occasioned to vse them; as also to pay him all such duties as they payed before to the King: And so as we say such a one is Lord of such a place, Earledome or Marquisate; they say, such a one hath the command of five hundred men, this other of a thousand; the King hath increased this mans command to a thousand more, and of the other to two thousand: so augmenting their greatnesse, their dignities,

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nities, riches and commodities, by giuing of them more vassalls.

Of their Warres, wee shall speake in the next Chapter. There remaineth yet somewhat to be said concerning their Ciuill Gouvernement. First they dispatch all their affaires more readily, rather according to the Martiall Law *More belli*, then by pleadings at the Barre with Iudges, Notaries and Proctours with their dilatory proceedings. The Vice-Royes and Gouvernours of Prouinces, supplying all those offices, and giuing publike audience foure houres euery day in a faire large Court within their Pallace; two houres in the forenoone, and two houres in the afternoone. Thither goe all that haue controuerfie, to represent their pretensions and their plaints; and the Vice-Roy or Gouvernour leaning on a window, vnderstandeth the grieuances of each one after the other. And because the Gouvernours are ordinarily men of good iudgement and experience in affaires, questioning the parties to good purpose, and obseruing also the apprehension of the assistants, which they coniecture by their countenance, and the approbation which they haue of the demandant or defendant, they discouer easily the trueth of the businesse forthwith, and pronounce their sentence aloud without delay, which is presently executed, without appeale or any other formality; whether it bee death or banishment, or whipping, or pecuniary amends; chastising euery offence as the Law requireth.

The crimes whercof they are most commonly accused, which are seuerely chastised among them, are many: But aboue all, they punish rigorously the false accusers, Theeues, and Adulterers. When the first are conuicted to haue charged any falsly with a
H crime,

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crime, whereof he was not guilty, hee is condemned, without mercy, to endure the same punishment which the other should haue suffered, if he had committed that whereof he was accused. And indeed experience hath made it appeare, to be the best course of lifting out the trueth. Their theeues are punished according to the proportion of the theft: If they haue stollen any thing of great value, they cut off their heads: If of lesse consequence, as a Hen, they lose only a finger; and for the second offence they cut off another: If they be taken with a third, they must loose an eare, and for the fourth offence they cut off the necke.

The adulterers, be they men or women, are exposed to the *Elephants*, who kill them in the manner ensuing. The offender is conducted out of the Towne into a Plaine, where in the presence of an infinite number of people, he is brought into the midst of the place, with his hands and feet tied neere vnto the *Elephant*, vnto whom the sentence of the party that is to be put to death is read, that he may execute it from point to point. The order being this: That first he shall seize on him, take him and straine him with his trunke, and hold him so suspended in the aire, shewing him to all the world; then that he cast him vp with violence, and receiue him againe on the point of his teeth, that by the heauy fall of his weight he may gage himselfe thereon, and that then he dash him against the ground, and that in the end hee tread him vnder his feet. All which the *Elephant* doth, without failing in any one point, to the great astonishment and terrour of all that are present, who by the punishment which they see inflicted on another, doe learne, that fidelity is to be kept betweene those that are married.

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It will not be amisse, being now discoursing of married folkes, to relate some particularities concerning the marriages of that Countrey. It hath not beene scene that the *Cochin-Chinois*, though they be *Gentiles*, haue contracted marriages within the degrees forbidden by Gods Law, or the Law of Nature, neither within the first degree of the collaterall Line of Brothers and sisters. But in the other degrees marriage is permitted, so that he haue but one wife. It is true, that the richer sort vnder the title of their greatnesse and liberality, are accustomed to haue many Concubines, taxing them with auarice and miserableness, that doe not keepe as many as their reuenues will maintaine. These are called their second, third and fourth wiues, which they tooke after the first which is accounted, and is truly and really their wife, and to her it appertaineth to choose the rest according to her liking, and to giue them to her husband. Yet their marriages are not indissoluble, their Lawes permitting a diuorce, though not altogether at the will of either party: for they must first prooue the suggestion for which they would leaue one the other; which being auerred it is lawfull for them to withdraw themselves from the first, and to marry againe. The husbands bring the Dowries, and relinquish their owne houses to dwell with their wiues, by whose meanes they are maintained, and by whom all the household affaires are managed: for there they beare the charge and gouernement of the Family, whiles the husband keepeth himselfe within doores, not putting himselfe to any paine, contenting himselfe to be provided of what is needfull for his food and raiment.

C H A P. VII.

*Of the Forces of the King of Cochin-China, and
of the Warres he hath within his Kingdome.*

I Thath beene touched already, in the beginning of this History, how that *Cochin-China* being a Province, dismembered from the great Kingdome of *Tunchim*, was vsurped vniustly by the Grandfather of the King that now reigneth, who hauing the Gouvernement, rebelled against the King of *Tunchim*: Whereunto he was not a little emboldened, when hee saw himselfe suddenly furnished with diuers Pieces of Artillery, recouered and gotten out of the Ship-wracke of sundry Ships of the *Portugals*, and *Hollanders* against the Rockes, which men afterwards gathered vp by those of the Countrey. Whereof there are to be seene at this day, threescore of the greatest in the Kings pallace alone yet remaining. The *Cochin-Chinois* being now become so expert in the managing of them, that they surpasse our *Europeans*: For indeed they did little else every day, but exercise themselves in Shooting at a Marke: Whereupon they became so fierce, and so glorious, and to haue so great an opinion of their owne valour, that as soone as they perceiued any of our Ships of *Europe* to come towards their Ports, the Kings *Cannoniers* presently presented them with defiance: But ours vnderstanding now that they were not comparable vnto them, auoyded the Tryall as much as they could, knowing well by experience, they were growne more certaine to hit where they would with their Artillery

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lary, then others are with the Harquebuss; which also they are ready and well practised in, going out daily by troopes into the Field, to exercise it. Moreover, that which further encouraged him much to that resolution of revoulting, and banding himselfe against his *Prince*, was the sight of a hundred Gallies, and more of his owne; by which meanes, being become to be powerfull at Sea, as well as he was by his Artillery at Land, it was easie for him to accomplish his designe against the King of *Tunchim* his Lord. Seeing also that his continuall commerce with *Japan* had brought into his Countrey, great store of Swords and Cemeters of that Countrey, which are of an excellent temper. Hee was also provided with a great number of Horses, which though they be but little, are very seruiceable and generous, on which they fight with darts, and exercise themselves daily therein. The power of this King is such, that hee is able to bring threescore thousand men into the field. Which notwithstanding, hee is not without feare of the King of *Tunchim*, whose forces are foure times more: Therefore to keepe him in good termes, and to maintaine good Intelligence with him, he payeth him a Tribute of all his Kingdome doth yeeld, that may be acceptable to him; particularly of Gold, and Siluer, of *Rice*, and further furnishing him with Boardes, and other wood, wherewith to build his Galleries. Now the only occasion that made him resolve to make League with the Son of the late King, who at this day hath the Government of the last Province of *Tunchim*, bordering vpon *China*, was that hee remaining Vanquisher, and making himselfe Master of all *Tunchim*, *Cochin-China* might be discharged of the Tribute.

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To vnderstand the same the better, it must bee knowne, that whiles I was in *Cochin-China*, it was not the Son of the late King of *Tunchim*, that tooke possession of the Kingdome, but his Vnckle, out of whose hands the Young Prince escaped to saue his life, into the last Prouince of that Kingdome, confining vpon *China*; where being acknowledged to bee the Sonne of the King disceased, the people chose him to be their Prince; and by his good Gouvernement, he wan their hearts, in such sort that the King of *Tunchim* his Vnckle entred into great apprehension, lest he should ioyne in League with the King of *Cochin-China*, who possessed the other end of his Countrey, and inclosing him betweene them, dispossesse him of the Kingdome vsurped: For preuenting whereof, hee sent yeere by yeere a great and puissant Army against this Prince, to defeate him: But all in vaine, for the Army being of necessity to passe fise or sixe dayes Iourney through wayes where there was no other water to drinke, but of certaine Rimers which descended out of the enemies Countrey; they found those waters poysoned by the Prince his people, with a certaine Hearbe; in such sort, that as well men as Horses that dranke thereof dyed: Whereby the Armie was enforced to retire after much expence, and great paines taken to little purpose.

Their Millitary discipline, and manner of gouerning themselves in the Warres, is much like that of *Europe*. They obserue the same order in making their Squadrons, in going to Skirmishes, in Assaults, and in Retreating. And this King hath Warre ordinarily in two places of his Kingdome. For first it standeth him vpon, to stand alwayes on his guard; on that side next to the King of *Tunchim*, who doth menace him

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him vncessantly, and alwayes maketh some onsets on his Confines. Therefore the King of *Cochin-China* keepeth his residence in *Sinua*, being the furthest and last prouince of his Kingdome, that he may be euer in readinesse, with his Forces on the frontiers of *Tunchim*, which is the entry to a very puissant Prouince, that is ordinarily prouided of Gouvernours of great experience and knowledge in the Warres.

Secondly he is kept in continuall Alarmes on the West-side in the last Prouince of his Kingdome called *Renram*, by the king of *Chiampa*, whose assaults he doth easily repell, in regard he is not so mighty as himselfe, and needeth no other forces thereunto but those of the same Prouince, the Gouvernour whereof with his Souldiers, is sufficient to defend it.

Moreouer, he is continually leuying and raising of armiees to succour the King of *Cambogia*, who hath married a naturall daughter of his; furnishing him with Gallies and with men against the King of *Siam*. In such sort, that on all sides, as well by sea as by land, he maketh the glorious name and reputation of the Armes of the *Cochin-Chinois* to be renowned.

On the Sea he maketh warre with his Gallies, each of which hath sixe pieces of Cannon, and is also well furnished with Musket-shot. And it will not be found strange, that the King of *Cochin-China* hath alwayes more then an hundred Gallies well furnished in good readinesse, if one know in what manner he prouideth for it: For the *Cochin-Chinois* vse not to make Galli-slaves of their delinquents or others; but when they are to put themselues to fight at Sea, they furnish their Gallies with as many men as are requisite in this manner. They send out secretly and suddenly many Seriants and Commissioners, who going through-

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throughout all the Kingdome ere men are aware with the Kings authority, doe seise and presse all such as they find fit to handle an Oare, and bestow them in the Gallies, vnlesse by reason of their birth and extraction, or for some other consideration, they be exempted and priuiledged. And that course must not be thought so hard and difficult, as at first it may seeme, because, they are as well intreated in the Gallies as any where else: And yet better payd: and besides, their Wiues, their Children, and all their Familie, is maintained at the Kings charge, with whatsoeuer is needfull according to their rancke and condition, during all the time that their Husbands are thus absent. And they serue not onely to tug at the Oare, but also to fight vpon occasion: To which purpose they haue euery one his Harquebusse and Musket giuen him, with Darts, Coutelasse, and Cimeters: and as the *Cochin-Chinois* are hardie and valiant in their approaches, with their Oares, and with their Muskets and Iauelins, they are no lesse in the encounter and close medly; where they make rare proofes of their valour. Their Gallies are not so great nor so large as ours, but they are so brauely be-decked with Gold and Siluer, that they are a glorious spectacle to behold. The Fore-castle, namely which they account the most honourable place, is all of Gold. This is the Captaines place, and the chiefe of his company: The reason they giue for it is, that the Captaine being to be the formost vpon all occasions, ought therefore to be in the most hazardous place of all the Gallie.

Amongst other defensiu Armes, they vse little Bucklers or Targets, of an Ouall forme, of such a length, that they will commonly couer the whole
Man,

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Man, being so light also, that they are nothing cumbersome.

In their Townes in this Kingdome, their Houses being built but of boards, as I haue said, and supported with Pillars of Wood, they haue this aduantage; that if the Enemy come with such Forces, as they find themselves vnable to resist, euery one taketh his household-stuffe and flieth to the Mountaines, setting their Houses on fire, and leauing nothing of value therein. In such sort that the Enemy finding no place wherein hee may fortifie and maintaine himselfe, is forced to retire out of the Countrey, and they returning againe, doe soone build themselves other Houses as good, and restore their Townes in as good plight as they were before.

C H A P. VIII.

Of the Commerce, Ports and Hauens of Cochin-China.

THE Realme of *Cochin-China* being so abundant in all sorts of Commodities, as we haue said, for the life of man; the people are the lesse addicted to trauell abroad, and to traffique elsewhere: They doe neuer therefore make further Voyages by Sea, then within the view of the Coasts and bankes of their welbeloued Countrey. Yet are they neuerthelesse willing to giue all Strangers free accessse into their Ports, and take a singular pleasure to see others come to Trade and traffique in their Countrey, not onely out of their Neighbour Prouinces and Kingdomes, but also from remote Countreyes. To which end
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they neede not vse much Art, seeing that Strangers are allured thither fast enough by the fruitfulnessse of the Countrey, and the riches overflowing therein. And therefore not onely those of *Tunchin*, of *Cambogia*, of *Cincces*, and others their Neighbourts doe traffique there, but every day there arrive Merchants of Countreyes further distant; and from *China*, *Macao*, *Japan*, *Manilla*, and *Malacca*, which bring Silver into *Cochin-China*, for the merchandize of the Countrey: Which are not bought, but exchanged with the same Silver which is sold there as Merchandize, the price thereof being raised or diminished according to the great or little plenty thereof, even like Silke and other Wares.

The Money with which all things are bought, is of *Letton*, of the like Value as a *French Double*, or a *Stiuer of the Netherlands*. This Money is exactly round, Printed and marked with the Kings Armes, every Peece having a hole in the midst, through which they are filed by thousands, every file or string of them worth about two crownes.

The *Chinois* and the *Iaponois* are they that make the chiefe negotiation of *Cochin-China*, in a Faire which is yeerely held in one of their Ports, for some foure moneths together: the one bring on their *Ionks*, the value of foure or five millions in silver; and the other vpon certaine vessells which they call *Somes*, an infinite quantity of fine silke, with other of their countrey merchandise. The King receiueth a great reuenue out of this Faire, by his duties and imposts, and the Countrey an vnspeakeable gaine. And as on the one side the *Cochin-Chinois* haue no wrought Stuffs nor Manufactures, because they doe not apply themselves to Manuary trades, by reason of that idlenesse

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idlenesse into which their plenty hath plunged them: and that on the other side they are easily inueigled with the curiosities comming from other places, which they higly esteeme; they will buy them at what price soeuer they be set, and doe not spare for money, to haue such things which of themselues are of little worth; such as Combes, Needles, Bracelets, Beades of glasse to hang in their eares, and such other trifles and womanish curiosities. And I remember that a *Portugal* hauing brought from *Macao* into *Cochin-China* a boxe full of Needles, which could not cost him aboue thirty Ducats, got aboue a thousand; selling them for a Riall a piece in *Cochin-China*, which had not cost him aboue pence a piece in *Macao*. In conclusion, they vie one with the other in buying whatsoeuer they see, so it be new and brought from farre: for which they disburse their siluer without difficulty. They are very desirous of our Hatts, our Caps, Girdles, Shirts and all our other garments, because they differ from theirs. But aboue all, they make most esteeme of *Corall*.

Concerning their Ports; It is certainly a thing worthy admiration, that within the space of little more then an hundred leagues, there are reckoned aboue threescore places fit and apt to land in: which commeth of this, that there are in that Coast many great Armes of the Sea. The goodliest Port where all the strangers ariue, and where that famous Faire is kept which we haue mentioned, is that of the Province *Cacciam*. Men doe enter thereinto by two mouthes of the Sea; the one is called *Puluciambello*, and the other *Turon*. These mouthes are distant three or foure leagues asunder, by which, after that the Sea thus diuided in two Armes, hath extended it selfe se-

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uen or eight Leagues within the Land, as two Rivers that are disioyned; It reioyneth in the end, and casteth it selfe into a great Riuer, where the Vessels also meete, that come in on either side.

The King of *Cochin-China* permitted the *Iaponians* and *Chinois* to make choyce of a commodious place to build them a Citie in, for the more Commoditie of the Faire, whereof wee haue spoken. This Citie is called *Faifo*, which is so great, that one may well say, that there are two Townes; the one of the *Chinois*, and the other of the *Iaponois*: Each of them hauing his Quarter apart, and their seuerall Gouvernours, and liuing after their owne manner: That is the *Chinois* according to their owne particular Lawes, and Customes of *China*, and the *Iaponians* according to theirs.

And because as wee haue said the King of *Cochin-China* doth refuse no Nation to enter, but leaueth it free for all sorts of Strangers, the *Hollanders* came thither also as well as the rest, with their Ships laden with diuers kindes of Merchandise: Whereupon the *Portugals* of *Macao* designed to send an Ambassadour to the King, to intreat him that the *Hollanders* as their sworne enemies, might be excluded out of *Cochin-China*: Wherein they imployed a braue Captaine, called *Ferdinand de Costar*, who effected it with good successe, yet not without much difficulty; preuailing so farre, that the King by his Edi& or Proclamation, forbad the *Hollanders* to approach the Countreyes vnder his obedience, or paine of their liues. But those of *Macao* apprehending afterwards, that the said Edi& was not well obserued, thought good to send a new Embassage into *Cochin-China*, to obtaine a Confirmation thereof; and charged their
Deputies

of Cochin-China.

Deputies to make the King vnderstand, that the affaire concerned his owne Interest, and that if hee did not preuent it, he might haue cause to feare that the *Hollanders* in time (being so crafty and cunning as they are) would assay to inuade some part of his Kingdome of *Cochin-China*, as they had already some other places of the *Indies*. But certaine Persons of good vnderstanding in that Countrey, aduised them not to speake in that sort to the King; because that would be the very way to make the *Hollanders* haue permission to come to Traffique in that Countrey, and to inuite all *Holland* thither: The Maxime of the *Cochin-Chinois* being, not to acknowledge euer any the least apprehension of any Nation in the World. Cleane contrary to the King of *China*, who fearing all, shutteth the Gate against Strangers, permitting no traffique in his Kingdome.

This is that little which I haue thought good to relate concerning the Temporall estate of *Cochin-China*; according to that knowledge I could get during the space of some yeeres whiles I remained there: the Aire being so benigne, that they neuer haue any Pestilence, neither doe the people know what kind of thing it is, or what it meaneth.

(***)

F I N I S.